Fourth Section.

ss (1) The red colour of burning fire (agni) is the
colour of fire, the white colour of fire is the colour of water,
the black colour of fire the colour of earth. Thus vanishes
what we call fire, as a mere variety, being a name, arising from
speech. What is true (Satya) are the three colours (or forms).
" (2) The red colour of the sun (aditya) is the colour
of fire, the white of water, the black of earth. Thus vanishes
^3iat we call the sun, as a mere variety being a name, arising
from speech. What is true are the three colours.
" (3) The red colour of the moon is the colour of fire,
the white of water, the black of earth. Tlius vanishes what
we call the moon, as a mere vaqety, being a name arising
from speech. What is true are the three colours.
" (4) The red colour of the lightning is the colour of
fire, the white of water, the black of earth. Thus vanishes
what we call lightning, as a mere variety, being a name arising
from speech. What is true are the three colours.
" (5) Great householders and great theologians of
olden times who knew this, have declared the same, saying,
ss No one can henceforth mention to us anything which we

have not heard, perceived or known." Out of these (three
colours or forms), they knew all.
" (6) Whatever they thought looked red, they knew
was the colour of fire. Whatever they thought looked white,
they knew was the colour of water. Whatever they thought
looked black, they knew was the colour of earth.
(7) Whatever they thought was altogether unknown,
they knew was some combination of those three beings (devata)
Now learn from me. my friend, how those three beings,
when they reach man. become each of them tripartite."

Fifth Section.

" (1) The earth (food) when eaten becomes three-fold ;
its grossest portion becomes faeces, its middle portion flesh,
its subtlest portion mind.